

God the Superset

Kit Tyabandha, Ph.D.

Preface

I was born in 1966 into a Buddhist family. All Thai Buddhists are actually Hindu-Buddhists anyway, so there is no need to say that my parents family was also one.

I went to a Buddhist kindergarten. After that I entered a Catholic school, in which I stayed on until I went over to New Zealand. I finished my Sixth Form in the midst of Canterbury Plain in New Zealand.

I went on to do my first degrees in Bangkok, was jilted and after that graduated. I worked in Bangkok for three years. Then I went over to England to do my Master's, read Hugo's *Les Misérables*, became a Christian, and then bought myself a King James Bible. That was in 1994.

Next I lived in Tokyo for four years, then went to Bangkok, could not find any job and so began to write books. I went to England again to do a Doctor of Philosophy, read at John Rylands University Library one afternoon and night Bagavad Gita, understood the message and so found God.

I read the New Testament, the Koran and then the Old Testament, all three from cover to cover, hardly being able to stop. One understanding after another kept the momentum going all the while I was reading the books. That was in 2002.

I said to myself that God was a superset. Fearing that people would not recognise that original idea being mine I wrote it in books and sometimes wrote and talked about it to people. I found myself unable to stop talking about God whenever I started doing so. And whatever the subject of the conversation would initially be, it would soon turn into God in no time.

The book you have in your hand now was begun in 2004, a few years after I had come to an understanding that God is Superset. Since

then I have tried my best to get the work published in respectable journals. I submitted papers to *Journal of Theological Studies* (2nd November 2005), *Philosophy Journal* (8th December 2005) and Bangkok's *The Nation* newspaper (27th June 2006). They all have been rejected.

The understanding came to me around 2002. Thereafter, like the Ancient Mariner, I began to talk about God to everyone I met. The fear of flying in an aeroplane affected not a little everybody including myself. When I had to fly from Bangkok to Manchester in July 2004 I wrote a letter to Muhammad Rabbani the then cultural attaché of Iran in Bangkok. That letter contains an article which is the first version of this book.

Seeing how the understanding from my discovery is important for the world's peace and realising that we all belong to humanity and to life, which in their turn belong to the universe and to God, I decided to put things together and write a book, which you now hold in your hands.

The following was written in the PhD thesis of Kit Tiyanpan.

It has taken me ten years to do this PhD. I would have quitted before now had I not realised that to do a Doctor of Philosophy is to solve a percolation problem. This many number of years means that the list of people whom I need to thank has long time ago percolated. It also means that I can not thank everybody that I want to here. I can easily thank everyone for everything in five words, that is 'I thank God for this,' but I decided to make it more, though by doing more I have meant less. This I shall venture now to remedy. Going back in time deeply I thank Shakespeare for his *Sonnets*, which all writers should read and come to understand. Similarly I thank Rumi for his *Mathnawi*. I thank Muhammad the Prophet, Jesus the Messiah and Buddha the Enlightened. I thank God the Superset. He is to me not only the Creator but also the Supervisor. I may owe you and him and her, this and this and that, but we all owe God our being.

Kittisakdxi Tyabandha
Woodthorpe, Manchester
31st August 2004 .

The idea

First we should prove that soul exists. Plato presented in his *Phaedo* the proof of Theorem 1. Here we just outline his line of thought.

Theorem 1. Soul exists.

Proof. Things are generated from their opposites. Therefore the living is generated from the dead. Therefore soul exists. □

Since the world we live in, and even so the universe is finite, the living is necessarily generated from the dead. In other words finiteness commands recycling.

Plato has also given his proof that the soul is immortal. We present this as Theorem 2

Theorem 2. The soul is immortal.

Proof. All things have their opposites. Soul causes life, so the opposite of soul is death. Nothing admits its opposite. Therefore soul does not admit death, that is to say, the soul is immortal. □

Plato used to ask this. Since water encompasses fish, the earth encompasses water, and the universe encompasses the earth. Then does the soul encompass the universe? And then by definition God encompasses everything.

Then we could prove that God exists.

Theorem 3. God exists.

Proof. I think, therefore I exist. I exist, therefore God exists. □

Theorem 3 together with its proof was presented by Descartes. It is widely thought that Descartes's philosophy was 'I think, therefore I am'. Though it is true that was what Descartes said, but what he was saying is actually Theorem 3, which amounts to saying that I think, therefore God exists.

The Me implies God, the God does not imply Me. Because we could think we know that we exist, and because of both that God exists.

Looking at it this way the Father exists for the Son, since no matter what other things the Father may create it would be of no consequence

whatever unless the Son should exist to appreciate His works. The Son is Life, and not only life but the consciousness and conscience.

It is very difficult, if not possible to distinguish between a thing and its environment. Take for example a man. We may well say that a man is a man, but which part of him is actually a part of him and which is not? Is the food in his stomach him or not? How about the air in his lung, the air just entering his nostrils, the space between atoms in his body, between nucleons in those atoms, between quarks in those nucleons and so on.

Theorem 4. There exists one and only one God.

Proof. That there exists one God has already been proved for Theorem 3. It remains only to prove that there exists only one God. Suppose there existed not one but two gods. Then we could take a set comprising the two gods in question and that set is actually the Superset and the One God. This works for any number of gods. \square

Because we could think, we know that we exist, so there is a God. It is equally correct to say that there is one and only one God, and to say that there are infinitely many gods. There is no point in arguing that the number of gods is a finite number greater than one. If one says there are x gods, it is always possible for another to come up with some sound argument and says there are in fact $x + 1$ gods, and in the end one has an infinite number of gods, which is as good as the one God, the Superset.

Ancient Tahiti knew all about this, though they failed to see how infinite is as good as one. Teuira Henry (1847–1915) in his book (Henry, 1928) gives the following account based on material that J. M. Orsmond recorded in *Bernice P. Bishop Museum Bulletin 48*.

Nana, te atua no Havai'i, fanaura'a fenua! No Havai'i, fanaura'a atua; no Havai'i, fanaura'a ta'ata! Te atua i roto, te atua i vaho, te atua i ni'a, te atua i raro, te atua i itai, te atua i uta, te atua fa'ahoho'a, te atua hoho'a ore, te atua taho'o hara, te atua fa'aora hara, te atua 'ai ta'ata, te atua haia, te atua fa'aora, te atua o te pō, te atua o te ao, te atua o te ra'i tua tini!

E tai'o hia anei te atua?

E ore e hope te atua ia fa'ahiti hia!

In English it is the following.

Behold the gods of Havai'i, the birthplace of lands! Of Havai'i, the birthplace of gods; of Havai'i the birthplace of people! Gods internal, gods external, gods above, gods below, gods of the ocean, gods of the land, gods incarnate, gods not embodied, gods of retribution, gods to pardon sin, man-devouring gods, gods slaying warriors, man-saving gods, gods of darkness, gods of light, gods of the ten skies.

Can the gods all be numbered?

The gods cannot all be numbered!

March 2004

Mahā.yā.na is analogous to Christianity, Hīnayā.na to Islam. In the first one gets into a big vehicle or the body of Christ whereby all safely reach the Truth or God. In the second one reaches this Truth or God by one's self. Christians are baptised into this body of Christ which never dies so long as there exists even a single person believing in it. Jesus has defined Christ which propagates through time much in the same manner as genes do in Biology. Islam recognises Jesus but lacks the understanding of this body of Christ, which is fair enough as far as mathematical consideration is concerned, since Jesus's $M \subset C \subset G$ is the same as Muhammad's $M \subset G$ to all intents and purposes.

This *Me* of Jesus is sometimes called the reader's *Me* which comes up time and again in philosophical treatises. Thus Kṛq.sna tells Arjuna in the same manner to believe in himself, that is the latter's, after his victory in the battle. Before the battle the former teaches Arjuna logic. He firstly gives him a tool of thought, and then let him decide for himself with this tool of his. In the light of this insight Bhagavadgītā. is far from being superstitious. It is purely mathematical, for logic is mathematics, and resembles the proverb, 'Give a man a fish, and he may eat it for a day; teach him how to fish, and he may eat his own catches for the rest of his life.'

The core philosophy of Buddha, '*No one* finds the *Truth* but by *himself*', is practically the same as what Jesus often says in the pre-Easter part of New Testament, '*No one* comes to the *Father* except through *Me*.' This *Me* of Jesus is the *Me* that has accepted Christ into himself. Jesus mathematically defined Christ into which he then had himself baptised. After he died the Christ remains, and so does the $J \subset C$. Old Testament defines God as the Superset.

God is the largest superset, *the* Superset. There exists nothing, neither physical, abstract, nor spiritual, that does not come from It. Therefore God-fearing is the most terrible, the set of the only fears possible. There exist no other fears apart from the fear of God. God-fearing is the superset of all fears.

God is jealous of nothing but His own subsets, when they try to draw other subsets towards themselves to worship them instead of God. Idols are all subsets being worshipped in place of God.

God is when fear and reverence become one.

July 2004

Let us define God as Superset, the largest superset of all. Then that God exists is evident because, since we exist, so does God. In fact if anything exist, so does He. Even if nothing ever existed, still He would.

The Big Bang was a change of phase. The Singularity at the transition is both nothingness and an infinite barrier dividing the Universe from the other side. We know what is like on this side of it through our physics. It is not possible to apply the same further back beyond Planck's time.

When Charles Darwin discovered the evolution process he discovered that evolution is part of Creation. This means that the latter is not an instance but a process. This process of Creation, Evolution and Percolation goes on forever, but we only see it through the events of transition produced from time to time. To the knowing these frequent occasions are inevident but unimportant in itself. It is the process behind it that is everything to them.

In this light percolation goes back as far as the Big Bang. And when we watch the pot boiling in the morning, or chance upon a frozen lake in winter, we may keep in our mind that they are both percolation within Percolation.

Death, for example, is a transition and percolation. The immediate process that leads to it is that of aging. Birth, on the other hand, although also a transition, has its process in Evolution itself.

In fact the more one study the more one find percolation is ev-

everything. Creativity, invention and understanding are all percolation. Enlightenment, which is a certain degree of understanding, is also a percolation.

From our experience we know that there are two types of percolation, one network and the other continuum. All created entities seem to fit in well as being part of the network which percolates. Not necessarily nonentity, but intangible things like ideas and understanding seem to fit in better with the continuum case. Yet all this may be only various views of the same thing. It could be that continuum at the same time is network, and for that matter network continuum.

When colloid block a network, it percolate first the space within the voids, and after that the porous media. The interrelationship of things with their surrounding makes it difficult to find out about everything that goes on in this case. And the smaller our particles, the closer they become to the effects of Quantum Mechanics, how can we simulate them on the computer? We may be satisfied with our results from numerical studies of thought-up situations, but how can we cope stochastically with a continuum percolation in real life?

Man is neither everything nor are we invariably intelligent. We have come closer now to solving the puzzle of Genome without ourselves being that particularly sophisticated. At best what used to be thought of as being continuum is looking more and more a network. But even though a network it is still too large. How can one simulate a percolation on it on the computer? Even with a network percolation of a network of this size seems impossible with the present technology, granting projection ahead in time with an optimistic mind. Do we need another revolution before we can study evolution?

Man either believes in his Creator, or he believes in the created. There is no avoiding it. Whether or not one define God as Superset, one believes in either Him or some of the things He has created. These latter may come in any form, be them what ever assets, bonds, countries, deities, emperors, friends, goods, heroes, individuals, jobs, kings, leaders, money, nations, orders, presidents, questions, religions, states, theories, UFO's, virgins, winners, x 's, Yom Kippur, or zodiacs.

God is timeless, and causality is created. Maxwell's theory, that precursor of Einstein's General Relativity and our present-day Physics, shows that the electrical interaction permits either past-to-future or future-to-past sequence. Hoyle (1977) showed how the fact that our Universe is expanding does not necessarily mean there was a Big Bang

in the past, though both the Singularity according to this theory and the steady-state cosmic theory equally point to the existence of God. That the Universe is a tessellation has been shown by Icke and Van de Weygaert (Icke and Van de Weygaert, 1987; Van de Weygaert and Icke, 1989; Van de Weygaert, 1994.) Hoyle (*ibid.*) expresses the possible idea how the mass of atoms increasing with time would result in their size becoming smaller and smaller, seeming to be gradually moving apart, as well as appearing red-shifted in our observation. Whereas Big Bang Theory leads to the conclusion that God's Percolation leads to expansion, the idea just described leads to one that It results in a phase change at $t = 0$ of a domain from negative- to positive mass. Our Universe, therefore, is just one domain among other domains the phase of which is either negative or positive. It is surrounded on all sides by those with negative mass. Our observation may cover only areas in our Universe, and only a tiny part of it as such. It is impossible to look beyond it into the other phase where mass is negative in value. Therefore on a scale larger than our Universe time is symmetric, and cause and effect toggle their directions. From this we see also that Nature, too, is created.

One needs to keep in mind the distinction between God and religions. God exists before mankind, let alone religions. Thus there does not exist such thing as a Christian God. Christians believe in God, but God is no Christian. The Upanishad's say in Sanskrit, 'the Destroyer is the Preserver, the Preserver is the Creator, and the Creator is Brahman'. So that scripture, and therefore Hinduism, has one and only one God. Buddha was brought up in a lost Hindus' tradition which believed in created gods which he found difficult to reasonably accept. He thus busied himself with the question of existence, and went off in search for Truth, which he finally found, but which he would not explain except that the finding of it is a strictly personal experience. This in turn implies that there exists one and only one Truth, since otherwise there could exist as many truths as the number of people finding it and problems would exist as it had in the lost Hindus' situation. And since there exists one and only one God, necessarily both God and Truth must be one and the same. There exists nothing but Truth, anything else becomes. Everything becomes, and nothing *is* apart from God.

God the Superset

2/7/04

Because nothing is God, nobody is God, therefore you should compete, for there is no idol. But your enemies are all in God. You respect God and you respect them.

The world is full of bullies. Anybody causing anxiety in another person, and not trying to abate it, is bullying. Thus a kid can bully an adult by yelling into his ears.

Christ is not God. I look through Christ and see God behind him.

3/7/04

Some would say God is Energy. Then we are of the same essence of God and recycle in Him, a tiny part of Him.

4/7/04

Somebody said, 'If you read the Bible again, I'm sure your idea will change.' My ideas may change a thousand times, but God remains the same. There is one and only one God.

The trouble with religions is they can lead to disintegration. The chasms are caused by the people following first not only God but the prophet, for instance Jesus or Muhammad, and then even their disciples, for example Paul or Ali. This way Christianity may lead to Paulism and so on. If you admire the God in someone, you are not looking at him at all. You are seeing the God through him. There is no need to give more credit to him than is due. Messengers deliver, but the messages come from God.

During June and July of 2006 I spent my time sitting in the John Rylands University Library in Manchester reading Plato. That experience brings together with it loads of interesting questions.

What actually is heaven? Is heaven the universe? Then limbo is perhaps could be thought of as being the diffusion time to join that.

The are gods the stars?

We may not live in vacuum of space but that is where our soul belong. Einstein perhaps would have thought otherwise, for he used to say that he always felt dizzy every time he looked at the earth under his feet. We are nothing but space, because atoms are nothing but quarks which in turn is arguably energy. Matter is nothing but energy. We may fear God, but our souls rejoice in Him.

The reunion between the goods and the bads may be one and the same experience, but it means to the former a reward while to the latter a punishment.

As Plato said in his *Cratylus* there are true names and there are word names. Definitions he says are true names, the names that the gods call things, not what we call them.

Genes are words with variance amongst them giving rise to percolation which works to turn one species into another. If what Plato said was right, and that there are true names, those which are used by the gods and absolutely correct, then there would be such thing as absolute genes, what God uses to call all the species. I doubt that this is the case. As we know now that evolution is one of God's tools in his creation, I think it will always remain so. The numerous and changing species together with the ever-emerging new viruses seem to tell us that if there is an absolute gene it can be nothing but the infinity of genes. If that is the case, then that absolute is nothing but God. Since we already know there is one God there is no need to go search after Him again albeit with another name, namely 'gene'. In short, all absolutes and infinities are inseparable from God. All holy-grail searches for the superior race are therefore doomed to fail simply because everybody dies, or an even stronger argument than that, everybody is born, therefore nobody is God. Similarly all genes appear, change and die. God is the only one that *is*.

The Understanding

15/1/05

For God the Superset the definition of existence is undefined. Ironically you can never define any property globally for our Superset since the idea of a global property assumes in the first place that there are environments outside the domain considered.

8/11/05

Most of the time there are many answers to a question, many solutions to the same problem. There are always also many problems the solutions of which are the same. In other words there can be an answer to many questions. But there is only one answer to all questions, and that is God.

We come now to the problem of existence. In its simplest form it says, 'Why are we here?', or similarly along the same line. In its general form we could write, $x?$, when x is an arbitrary noun.

Shakespeare has posed this very question, 'to be, or not to be— that is the question' (*Hamlet*, Act.3, Scene 1). Eastern languages have no equivalence for either the verb 'to exist' or the noun 'existence'. Thus a typical translation into those languages at this point is normally, 'to live or to die'. The verb 'to be' has its predicative uses, but it also could mean 'to exist'. In a philosophical argument to live or to die means nothing, while to be or not to be everything.

As a flavour of how important questions of existence are, let us look at some examples. The speed of light is the universal limiting speed. The question becomes, 'why the speed of light?' Let x stand for the speed of light, then this question becomes simply ' $x?$ '

Another example, consider things which are made up of compounds, compounds of elements, elements of atoms, atoms of nucleons and electrons, both nucleons and electrons of quarks. In this manner we could scientifically explain things by describing their components and similarly the components by their components. We arrive at quarks, which are entities so small we have no ways to find out what they actually look like since the best thing we have for that purpose is electron microscope. The question is whether by postponing the answering of

questions of existence this way we are actually answering the problem of existence. We may give our quarks as an answer, but then again, 'why quarks?'

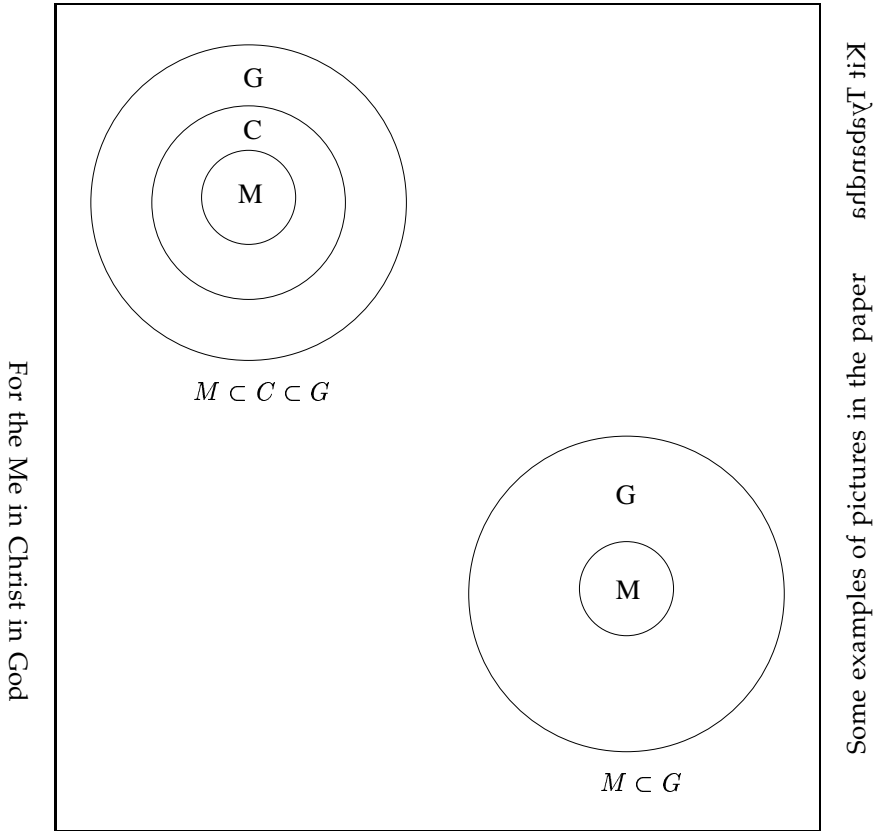
Philosophers millennia ago must have realised the importance of this problem of existence. Their answer then is valid now as ever it will be, that is 'God!' So is God the ultimate answer, it is also the first and the last of all questions. These latter ends of the questions is namely 'God?', and their answer 'God!' God is the only case where both the question and the answer can be the same.

When we wrong others, since those others also belong to the same whole, in effect we are wronging ourselves. We may, we should forgive offence done to us. This does by no means exclude self-protection in earnest. But only a part of any offence is actually on the object it is aimed at. A great deal more is the remaining parts that are offending God. Forgiving the former we could do, even though it is but a small thing; forgiving the latter is way beyond our talent and ability.

I forgive you what you did to me; but that you did it to *yourself*—
how could I forgive that?

Thus Spake Zarathustra, Friedrich Nietzsche (1844–1900)

Judas Iscariot cannot be blamed for what he did, because his deeds served the purpose of Jesus and God. However, he should be condemned, for he betrayed even his best friend. God had given him freedom of choice, and he used that to do this. Whether he is damned is not for anyone to say, God alone may decide that.



God is the Superset which includes souls and non-physics

God is the Superset, the set of all things including souls and spirits, covering the whole of space and time. This definition incorporates all of God's attributes, namely eternity, infinity, omnipotence and omniscience. The same understanding as this is found in various different sources, for example in the Upanishad's, the Gita, the Old Testament, the New Testament, the Koran, Rumi's Mathnavi and Hegelian philosophies. Keeping this abstraction of the idea of God as the Superset in mind helps one understand the meaning behind what is written in the works just mentioned, as well as in many other old scriptures.

A *set* is a collection of elements. A set which includes all the elements of another set is called a *superset* of that set, and the latter is said to be its *subset*. As an example, a set of all English-speaking men is both a subset of the set of all men and a subset of the set of all English-speaking people, but these latter two, that is to say, the set of all men and the set of all English-speaking people have no such subset-superset relationship with each other. Let x and y be any two sets. Then by the notation $x \subset y$ we mean that x is a subset of y . This can be shown as a Venn diagram in Figure 1.

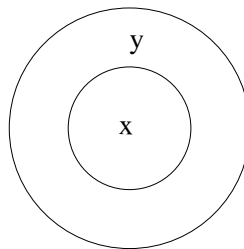


Figure 1

God is the *Superset*, the set of all things including souls and spirits, covering the whole of space and time. This definition incorporates all of God's attributes, namely eternity, infinity, omnipotence and omniscience. The same understanding as this is found in various different sources, for example in the Upanishad's, the Gita, the Old Testament, the New Testament, the Koran, Rumi's Mathnavi and Hegelian philosophies. Keeping this abstraction of the idea of God as the Superset in

mind helps one understand the meaning behind what is written in the works just mentioned, as well as in many other scriptures.

Deism has an idea of God as being cosmic and impersonal. Theism says He means relationships, and therefore is personal. For the theist God is distinctly separate from the world, whereas for the pantheist He is immanent both in the world and in man. Similarly to the latter, absolutism and religious monism identify God with the totality of things taken together as one unified and all-embracing system. Proofs of God's existence are largely based on cosmological-, moral-, ontological-, and theological arguments. Examples of these can be found in *Proslogion* by Anselm (1033–1109) and *Summa Theologica* (1265–1273) by Thomas Aquinas. But according to the present research, God is a definition and therefore should-, or rather could never be proved. We exist, therefore God exists. This does not amount to a proof, but follows from our definition of God as Superset. Following also from this definition is that, even if nothing else existed, yet God must still does exist.

God can not be both infinite and separate, for supposing He is so, then because He is separate He is finite, which leads to a contradiction to our original statement, which is that He is infinite. This is because, by His definition as the Superset, His infiniteness includes all existing infinitenesses. Thus the set of all real numbers may be mathematically more infinite than, say, the set of all integers, but His infiniteness covers both of these and beyond, for He is not limited by mathematics, let alone numbers. It would be pointless to ask whether He include Himself or not, in order perhaps to argue in case He did, that that produces a paradox in the theory of set. All things exist in Him. This means that He includes everything. He is everything, but nothing is Him, for His is the only existence, the Existence. Necessarily, all other existences come from Him. In a monograph Tyabandha¹⁵ described God as the Superset. Tiyanpan¹⁴, in his PhD Thesis, thanked God the Superset.

God is a mathematical definition, and the definition is that of a superset. He is the Superset, that is the biggest superset which includes not only material but also all other things, abstract qualities and spirits. Since God creates everything, mathematics being included, it is interesting how the Creator may be defined by the tool of His own creation.

Judaism, Christianity and Islam, all are one and the same religion. In other words they are the same believe based on the One God. All religions serve to lead one towards God. Once we have found Him, the only thing to pay attention to is Him and not the means. One

may believe paths, but to believe *in* them after one has found God is polytheism. For example, before you have found God, countries serve as the mean to give unity. But this unity is ever-changing in the ever time-varying boundaries, and leaders. When one has found God, one no longer believes in any of these. A sage thus believes in no countries. A sage is a man with wisdom. And the only wisdoms are those based on the fear of God. This follows from our definition,

Since God is the Superset, God-fearing is the superset of all fears. Therefore whatever we fear are included within the fear of God. Man is only a weak, one may say imaginary albeit imaginative creature. He may not survive, for instance, being exposed to the cosmic-ray in space, which is but a mild part of the nature of the space in which he exists, in other words his home. But God forges the stars and galaxies even, not to mention the Big Bang itself. Our physics can not explain the universe before Planck's time, that is 10^{-43} seconds after Big Bang, but God, being the Superset, was already there.

The Big Bang can be thought of as being a phase transition in the theory of percolation. Here a part of God changes from one phase to another. Because we are within one of these phases, we may never be able to understand fully from our experience what the other phase is like on the other side of the phase transition. But our Superset necessarily includes that other side also, and so does the Father we defined as being the Superset. As our physics breaks down at that threshold where transition occurred, our science may never explain God. But by defining God as being the Superset we conveniently includes that other phase in Him also. The only way to include things we know nothing about is perhaps by using this definition of the largest superset possible.

Not only of things, but God is also an infinite series of creators. For nothing exists forever, so all things need have their beginning and end. Anything which has a beginning is necessarily created. Suppose g_1 and g_2 be two different gods. Then one may argue that sometime in the past there must have already existed another god, say G , the God, who created both g_1 and g_2 . As the Superset also God has to include everything, even a Satan. If we say that God is separate from Satan, S , or that He had not created the latter, then according to this line of argument there must have been before that separation yet another god G_1 which must have created both G and S . God is then the infinite series

$$\infty, \dots, G, G_1, G_2, \dots, \infty$$

It may be a consolation, provided one love God more than oneself, that

Satan may only affect us because we have given to us from God free will. As only another created thing, he may not influence the Superset itself.

The Old Testament and the Talmud are really a set of riddles, and the Jews who lived before Christ came must have been rather unfortunate, for they needed to find the solution to these difficult riddles having been equipped with much less tools than we now have. Perhaps this is one of the reasons why there have been so many great Jewish scientists around. According to what is given in the Old Testament, one could interpret the Me, M , as being separate from God, G . But Jesus defined two things. He gave a definition of Christ, C , as the Son of God. If G is a mathematical definition, then so must C if Christ is to be the Son of God. In mathematical terms, C is the subset of G ,

$$C \subset G$$

Jesus further said that he shall come and sit in the heart of all those who believe in him. Then

$$M \subset C$$

and therefore

$$M \subset C \subset G$$

Both of these relations can be shown together using one Venn diagram shown in Figure 2.

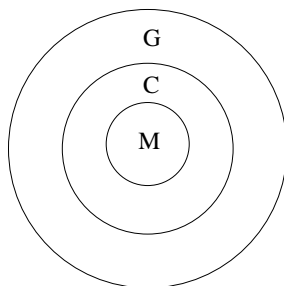


Figure 2

This is repeated time and again in the New Testament, especially in the pre-Easter part, by the phrase 'the Me in Christ in God.'

Then in Definition 2 on page 26 Jesus said, 'no man cometh unto the Father but by me'. Theorem 5 shows how this statement and the previous one, 'the Me in Christ in God' are equivalent to each other.

Theorem 5. The Me is in Christ is in God if and only if no one comes to the Father except through Christ.

Proof. We restrict our tool to diagrams in three dimensions. It is obvious that among the Me, the Christ and God there are no pairwise equivalences, otherwise either our proof becomes trivial or the results become absurd. If we represent the first relation by three concentric balloons where the largest one represents God while the smallest one Me, then we can see that the second statement is also true. On the other hand, if it is the other way round, that is if instead G is now in C in M, then both the first and the second statements are at the same time false. Similarly it can be easily shown how other false cases for first statement, for instance when the inner M intersects the intermediate C, also mean a false case for the second statement. \square

In other words Christ is the glue which binds M to G , which makes us 'no longer a slave but a son'. Then came Muhammad and said that the Me could be in God direct, without Christ being the glue. Muhammad recognised Messiah, but he argued that

$$M \subset G$$

that is the Me is in God. This is shown as a Venn diagram of Figure 3.

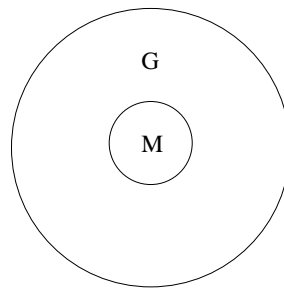


Figure 3

A testimony of this was given by T. E. Lawrence, who is normally known as Lawrence of Arabia, in the part of his book⁹ where he mentioned the Bedouin and their belief.

Let us now consider two sets x and y . The *intersection* between them is a set all the elements or attributes which belong to both sets. The *union* between two sets is a set all the elements or attributes which

belong to either one of the two sets considered. The intersection between x and y is written $x \cap y$ while their union is written $x \cup y$. Then Figure 2 can be also be expressed as

$$M \cap C = M \cap G = M \cap C \cap G = M \quad \text{and} \quad C \cap G = C$$

or equivalently

$$M \cup C = C \quad \text{and} \quad C \cup G = G \quad \text{and} \quad M \cup C \cup G = G$$

And similarly Figure 3 can be expressed as

$$M \cap G = M$$

or equivalently

$$M \cup G = G$$

Then one may see that $G \cup x$ is G , whereas $G \cap x$ is x , whatever x may be. By definition $C \cap S$ is an empty set, which means that C and S have no attributes common to each other. Since the M is actually us, or each of us anyhow, and since God has given us our free will, as a consequence we may choose either to be in C or to be in S . In other words, one has two choices to choose from, that is either to be the Me in Christ in God, or to be the Me in Satan in God. The definition of S was defined long time ago, the furthest record is during Adam and Eve's time, at the time of the Fall, by Satan's own words '*non serviam*', 'I do not serve'. The definition of C was much later defined by Jesus when he said, 'I come to serve, not to judge', or equivalently in Latin '*serviam*', 'I serve'.

Jesus must have already known this also, since in John:14 he said, 'No one comes to the Father except through Me.' In his pentalogy Tiyanpan¹³ argues that this *Me* is the reader's *Me*, which is the *Me* who believes in Christ in God, that is to say, who lives in Christ in God. If we reach God through the Christ sitting in our heart, then to all intents and purposes we are in God as Christ is. If we accept this reader's *me* argument, the Jesus has told us,

$$M \subset G$$

before Muhammad did.

Tiyanpan reasons this reader's *Me* is used by the author who wrote *Bhagavad Gītā*. in which there are several instances where Krishna told Arajuna, 'Follow no one but Me!' According to this, the latter half of

Gītā. is by no means sheer blind faith and illogical, but an objective teaching that is no less logical, in fact even more so than the former half. Gandhi in his auto-biography thinks that if Christ is the Son of God, then we all are the sons of God. But we have already seen that at least both Muhammad and Jesus had already answered this question which Gandhi had later asked. We are talking about sets, and so Christ is the set of all sons of God. The set never dies, even though each one of its elements necessarily does. Even if a set had no members, it is still a set albeit an empty one. But I personally hope the world shall never come to that.

Buddha sought the answer to death, and found by enlightenment the Truth which tells him, to put it plainly, that one recycles, together with every other beings and things, within God. Unless Truth and God be one and the same, the former would be nothing. For all created things are finite, and unless Buddha's Truth is as infinite as God it can never stand the test and as a consequence must sooner or later come to an end. Nothing can amount to anything when put in juxtaposition with the Infinite.

To answer some of the riddles in Old Testament, Eve is the mother of science who made man think and try to understand his Creator. Man before the Fall, as well as all the other animals, lived in paradise where they were one with God and never philosophically think. The ability to think may lead to us to do research, but it may also lead to opinions, called *ditṭhi* in Buddhism, that is the opposite of reason. Thus Buddha says, 'Never have *ditṭhi*!', and similarly Jesus does, 'I come to serve, not to judge'.

What Darwin discovered in his theory of evolution² is that Creation is not an instance but a process. Tiyan suggests that this process is a percolation process. Interpretation varies, but in fact the bible never says otherwise. God is a living God, and He takes days in creating. These days of His are undefined, because that was well before the Earth and the Sun existed.

The percolation mentioned above is a change of phase, for example between water and ice, between paramagnetic and ferromagnetic states, between a free-flowing traffic and a standing-still one, between a filter in operation and one which has been too blocked up and needs to be changed, between an insulator and a superconductor, and so on. The changing between states in these cases occurs very quickly at some point, which is called a critical point or a point of critical probability. If we look at the internal structure of each of these systems, at such

point invariably there appears for the first time a single large cluster of the hitherto secondary phase. The changes which up until now has been very slow, for example the volume of water changes but slightly when we increase the applied temperature, accelerates to become an exponential one within a short time interval just before phase changes, as in the case of water the volume increase when the water turns into vapour is enormous. But the abrupt change is always only in the outward appearance. If we know what actual fundamental factors make up the structure of the systems, in other words if we know where to look at, then the changes are always linear. The infinite cluster may appear suddenly, seemingly out of the blue, but that is just because we have never noticed all the existing clusters that were already there before until they join up together big enough to make a single percolating one. The actual formation of clusters in the background is always gradual. Those who are interested to know more about percolation may take a look at the literature.^{1,3,4,6,10,11,16}

Last but by no means least Judas may be a traitor, but he is necessary. Until Jesus means in our heart no longer as a person but as the mathematical definition of Christ there can be no salvation for us. Thus when one of his best disciples, Peter, told him to go to some other places where he would not be killed, he told him, 'Get behind me, Satan!' (Matthew 16:23 and Mark 8:33) ‡ At another time he told one of his most loyal disciples that after he dies that he shall renounce his name after his death. (Mark 14:30, Mark 14:72 and Luke 22:34) It must be true after all what Jesus said, 'Thou shalt not judge!'

28/6/06

Godlessness produces misanthropy, that is hatred and mistrust of mankind. One consequence of misanthropy is misology, hatred of arguments.

Souls exist in the collective experiences. Different species have different souls. Where is the seat of thought, where the seat of soul? Does soul exist in genetic coding? Does soul bring about the body, or the body soul? These and similar questions are worth asking and finding out.

Like Eve coming from Adam, more likely than not the body existed

‡ From King James version of the Bible, Matthew 16:23, 'But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.'

first before the soul springs up. And since there is only one God, the soul is immortal.

If soul is a perpetual harmony and if we consider harmony within harmony, then the ultimate harmony would be God. But physical harmony is a worldly thing whereas spiritual harmony is oneness with God.

The Reading

June 2006

Definition 1. Now faith is the substance of things hoped for, the evidence of things not seen. (Hebrew 11.1)

§

Faith is God's rewards for us, we want no others for our strives. It is impossible to separate suffering from faith, personal suffering for a healthy whole.

Faith is the distribution of our decision to others. The only faith is that which is based on God. Faith is a two-way process. It leads to living forever. Total trust is reserved for God.

The greatest enemy is our own unfaithful hearts. That is when we become an island, within God yet do not know we are within Him. Then we become either a spatial or a temporal island, or both. When we do things for here and now, that is an island.

Faith is unconditional. We believe in something greater than ourselves. This Being is infinite and timeless. One of the things I want most in life is for those who have wronged me to find faith.

Are you chasing after happiness? Then consider this, all happiness ends.

2 July 2006

Because Christ is the Son of God, therefore we all are sons of God. By *sons* we mean 'ones who inherit', that we may share his Holiness the gender in the word being a grammatical one.

Compassion rejoices to make everyone a recipient of the grace of God. It also prevents one from having any bitterness. Being spiritual turns us away from being sexually immoral.

Bitterness is the opposite of humility. Humility comes from compassion. Being spiritual is the opposite of being sexual.

30 July 2006

The only authority is in God. The sole Author is God, who has the only Authority. What is authoritarianism then? It is just a human mistake.

The Lamb of God is The Shepherd. Christ is the only shepherd. Shepherd in singular implies unity, shepherds in plural means hierarchy and military.

The guidance is spiritual. The Church is the body of Christ, its Place is the World. The body of Christ is the collective soul of all humanity. That the physical body is dirty means nothing, since the soul is made in the image of God and is ever with Him. It is made by him and is always with him, but in the resurrection of Christ it is brought back from exile.

Sheep are gentler than us. We should be as humble as them.

It is a dangerous thing to have a person as a spiritual authority. Once you have found God, then you realise how no one person is Him, because even they themselves are created.

The Old Testament says one should do good because of fear, the New Testament that you should do so because of love. The return to life of Christ brings humanity back from the exile, that is the alienation of God.

When I walked the streets of India and talked with the people, if our understanding of God agreed with each other that was worshipping in a church, otherwise it was an evangelisation.

November 2006

Definition 2. I am the way, the truth, and the life: no man cometh unto the Father, but by me. (Jesus's Definition of Christ, John 14.6) §

Christ is defined by Jesus in John 14.6 (Definition 2). The Father exists for the Son. Though the Son is nothing without the Father, the Father is nothing to us but for the Son. God is Death itself whereas Christ is Life.

Because the Me is in Christ and yet is not Christ, and also because the Christ is in God, therefore the Me can never say which part of God

which is not Christ. In other words it is beyond the power of human to distinguish Christ from God. Jesus knew that Christ is not God, in fact the latter is greater than the former. But he also knew that if you have seen Christ then you have seen God. The idea of Trinity helps with the understanding. It is another thing altogether to turn an understanding into a cult.

It is true the saying that all prophets come from the same land. For all who have found God that land is easy to see. The only thing defining the land, the constitution or so one could say, is that there is one and only one God. Ambiguous words like 'pantheism' only exist for political manipulation. One either believes in the Creator or one believes in the created. If the former case then one belongs to the land of God, if the latter of whoredom.

Similarly if you can identify that which is the way, the truth and the life, such that it is impossible to come to the Father except through it, then Christ is truly in your heart even had you never heard of that word 'Christ'. And unless you can do this, then you are at best an imitator, at worst an imposter.

Appendix 1

Bibliography

¹ S. R. Broadbent and J. M. Hammersley. Percolation processes I, Crystals and mazes. *Proceedings of the Cambridge Philosophical Society* **54** (1957), 629–641.

² Charles Darwin. *On the origin of species by means of natural selection, or the preservation of favoured races in the struggle for life* (1859).

³ J. W. Essam, Percolation theory, *Reports on Progress in Physics* **43** (1980), 835–912.

⁴ H. L. Frisch, E. Sonnenblick, V. A. Vyssotsky, and J. M. Hammersley, Critical percolation probabilities (site problem), *Physical Review* **124**, 4 15th November 1961, 1021–1022.

⁵ G. Grimmett, *Percolation* 2nd ed (Springer 1999).

⁶ J. M. Hammersley, Comparison of atom and bond percolation processes, *Journal of Mathematical Physics* **2**, 5 (September-October 1961), 728–733.

⁷ Fred Hoyle. *Ten faces of the Universe*. Heineman. 1977.

⁸ V Icke and R van de Weygaert. Fragmenting the Universe. I. Statistics of two-dimensional Voronoi foams. *Astronomy and Astrophysics*. **184**, 16–32. 1987.

⁹ T. E. Lawrence, *Seven pillars of wisdom* (1926).

¹⁰ Vinod K. S. Shante and Scott Kirkpatrick, An introduction to percolation theory, *Advances in Physics* **20** (1971), 325–357.

¹¹ Dietrich Stauffer and Amnon Aharony, *Introduction to percolation theory* (1985), 2nd ed (Taylor & Francis, 1992), and 2nd revised ed (1994, 1998).

¹² Teuira Henry, *Ancient Tahiti*, The Museum of Honolulu, Hawaii, 1928.

¹³ Kit Tiyyapan, *A Lanna in town, A Kiwi Lanna, A British Lanna, Edokko no Lanna and The Siamese Lanna* (Bangkok: Kittix, 2003).

¹⁴ Kittisak Tiyyapan, Division of space by Voronoi graphs, percolation within percolation and application to the models of porous membranes, *PhD Thesis* (UK: UMIST, 2004).

¹⁵ Kittisakdx Tiyyabandha, *God the Superset* (God's Ayudhya's Defence, 19 June 2004), 1–2.

¹⁶ D. I. Uzunov, *Introduction to the theory of critical phenomena* (World Scientific, 1993).

¹⁷ R van de Weygaert. Fragmenting the Universe. III. The construction and statistics of 3-d Voronoi tessellation. *Astronomy and Astrophysics*. **283**, 361–406. 1994.

¹⁸ R van de Weygaert and V Icke. Fragmenting the Universe. II. Voronoi vertices as Abell clusters. *Astronomy and Astrophysics*. **213**, 1–9. 1989.